2: Rock K-5 (1934-) 1947 AF16 Southwest China
Sino-Tibetan Border AE3

342
288

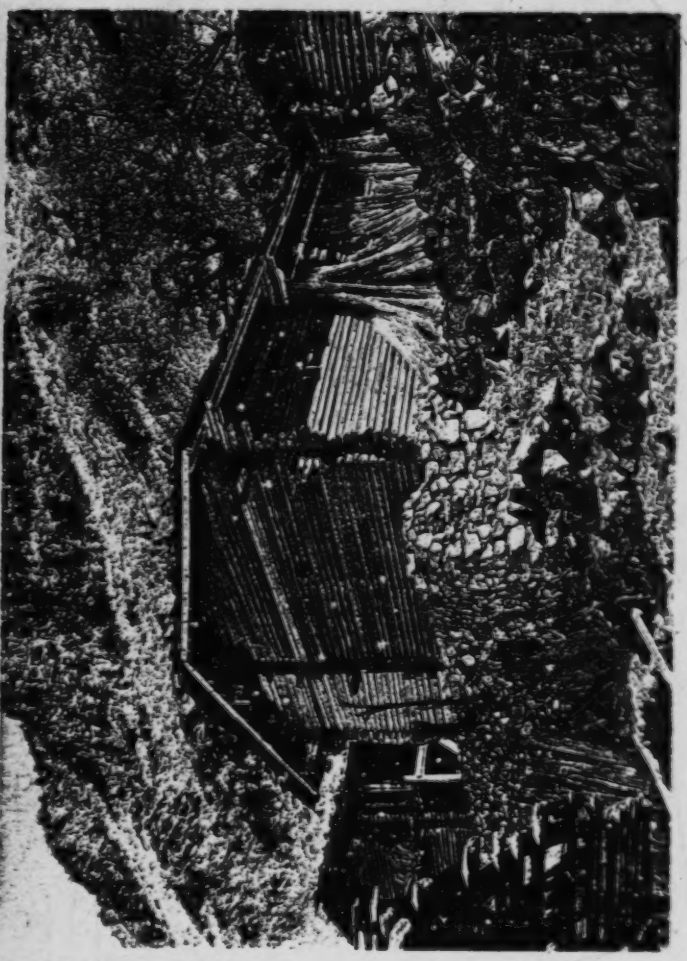


PLATE 235.—LI-SU LOG CABINS OF THE BA-SSU-KO VILLAGE

The cabins are of yellow pine logs, the roof pine boards weighted down with rocks. Leaning against the wall of the first cabin, are hemp stalks (*Cannabis sativa*) from the fiber of which they weave their clothing.

[p. 426 K]

291

291 NORMAL GARB--nude and covered parts of body; services of clothing (e.g., protection, vanity, modesty); standard costume; age and sex differences; seasonal variations; styles and fashions; description of individual garments; means of attachment and suspension (e.g., belt); etc. See also:

Cyclical trends in fashions 178
Sumptuary laws 434
Sexual modesty 834
Swaddling and infant attire 864

1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

291

[Face p. iii]

1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

Yun Lung, "Bër Wa Dser," probably the oldest term, meaning "People of the White King". None of these names refer to the colour of the skin, for the Min Chia, like the Chinese, are unacquainted with the use of "white" as a descriptive term for one of the races of mankind. To them people of all the races of eastern Asia and of Europe are the same in colour, only Indians (and presumably Negroes if they were ever to see one) being described as "black men". This attitude is not incorrect. Among the light skinned mountain peoples of western China it is not the colour of the skin, but the black hair and Mongolian features of the face which differentiate them from Europeans.

The origin of the use of the term "white" in connection with the Min Chia is not known to the people themselves. Some suggest that it is in fact derived from that mysterious ruler, the "White King", concerning whom there are certain legends. The name, like the current Chinese term for the Shans, "Pai I" meaning "white clothes" may have referred to an earlier fashion for dressing in white. The Min Chia do not now do so, but nor for that matter do the Shans either. In common parlance the imprecision of these names does not matter, for it is not so much race as language which is present as the differentiating factor in the minds of the people—does a man "Speak White" i.e. Min Chia, or "Speak Han" i.e. Chinese. The situation is the exact converse of that found, in say, Wales. Whether a man speaks Welsh or not he is "Welsh", if born of stock long resident in Wales. In Ta Li if a man speaks Min Chia, he is Min Chia, if he does not, he is "Chinese"—even though his mother is well known to be Min Chia both by descent and by language.

The fact, so rare and refreshing to-day as to be almost disturbing to the European, is that here the nationality complex does not exist. People of widely sundered racial origin are not only not differentiated on this basis, but are barely

L: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

shop sells a few imported goods, some tailors also sell ready made clothes. To avoid duplicating the numbers the shops have been listed by their main line of goods. Some of the trades need a word of explanation. Marble shops are those that sell the Ta Li marbles cut into plaques, "pictures in stone" for decorative purposes. Mixed imported goods include such diverse things as socks made in Shanghai, electric torches, vacuum flasks, mirrors, rubber shoes, soap, scent, aluminium pots and pans, padlocks, combs, penknives and fountain pens, and other similar light industrial products, mostly coming either from Shanghai or Germany and, before the war, from Japan.

Paper images are made to be burned in the funeral procession and are not usually kept in stock, being made to order when required. The restaurants and tea houses, very numerous as they are, can be divided into those that provide full meals and those which only sell tea and light refreshments such as sweetmeats. Tobacconists, usually very small shops, also sell locally made coarse soap, matches, string, and straw sandals, the latter article being in constant demand as they are worn by all peasants and muleteers and do not last very long. Wine and salt shops sell these commodities under license, as wine is taxed and salt is a government monopoly. They also sell pepper and some articles of food such as scones and sweetmeats.

The large number of hatters and shoemakers is explained by the fact that Ta Li is a centre for the manufacture of these articles which are sent to other towns in western Yunnan and to the local markets and country fairs. These are the only industries which cater for a wider market than the immediate locality of Ta Li itself. With the exception of a few lines of foreign goods sold by the mixed goods shops all the articles for sale are either made locally or imported from other parts of China. Thus the silks come from Shanghai and

1: Fitzgerald H-S (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

291
443

Yu T'an Hui (Fishpool) Fair.

Western Min Chia girl wearing her regional head-dress.

291

[Face p. 64]

1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

duce, but the products of cottage industry, embroidery, needlework, carved furniture, coffin wood, building stone, leather work and wood work. As more than half the customers are women and girls, the goods offered for sale are largely such things as appeal to feminine needs and vanities. A whole street of booths houses the silversmiths of Ta Li, Hsia Kuan and other small cities, and throughout the days of the fair this street is crowded with Min Chia girls in their embroidered best clothes, and picturesque silver studded headdresses. Here they can buy the silver ornaments which are sewn on to these caps—symbols of good luck and silver studs—and also bangles, apron holders and the silver chains complete with ear pick and needle case which Min Chia girls wear across the left shoulder.

Other streets of booths are devoted to hats—some Min Chia girls from the Erh Yuan district wear men's round skull caps decorated with coloured buttons—silk shops, and those selling knitted woollen children's clothes, a very popular attraction. But almost every shop has something intended for women or children, babies' toys, or the gay caps in the shape of tigers' heads which are favoured for baby boys. The carved hard wood furniture made near Teng Ch'uan[1] is here sold in large quantities. It is well made and substantial: the table tops cut from a single piece of wood may measure 3 ft. by 2 ft. 6 in. This furniture is perhaps the finest workmanship produced in the Min Chia area, though owing to the weight of the pieces and the difficulty of transport, it is only in the last few years that any of it has been taken even as far as K'un Ming.

[1] The wood used, which comes from further north, is called Hung Ch'un Mu, Red Ch'un wood. There are many kinds of Ch'un tree in Yunnan, but the red Ch'un is the largest and grows only at a great altitude, over 10,000 ft., as is commonly the case with all the large timber trees in Yunnan.

1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

774
532

Stone horse, mutilated for superstitious reasons.

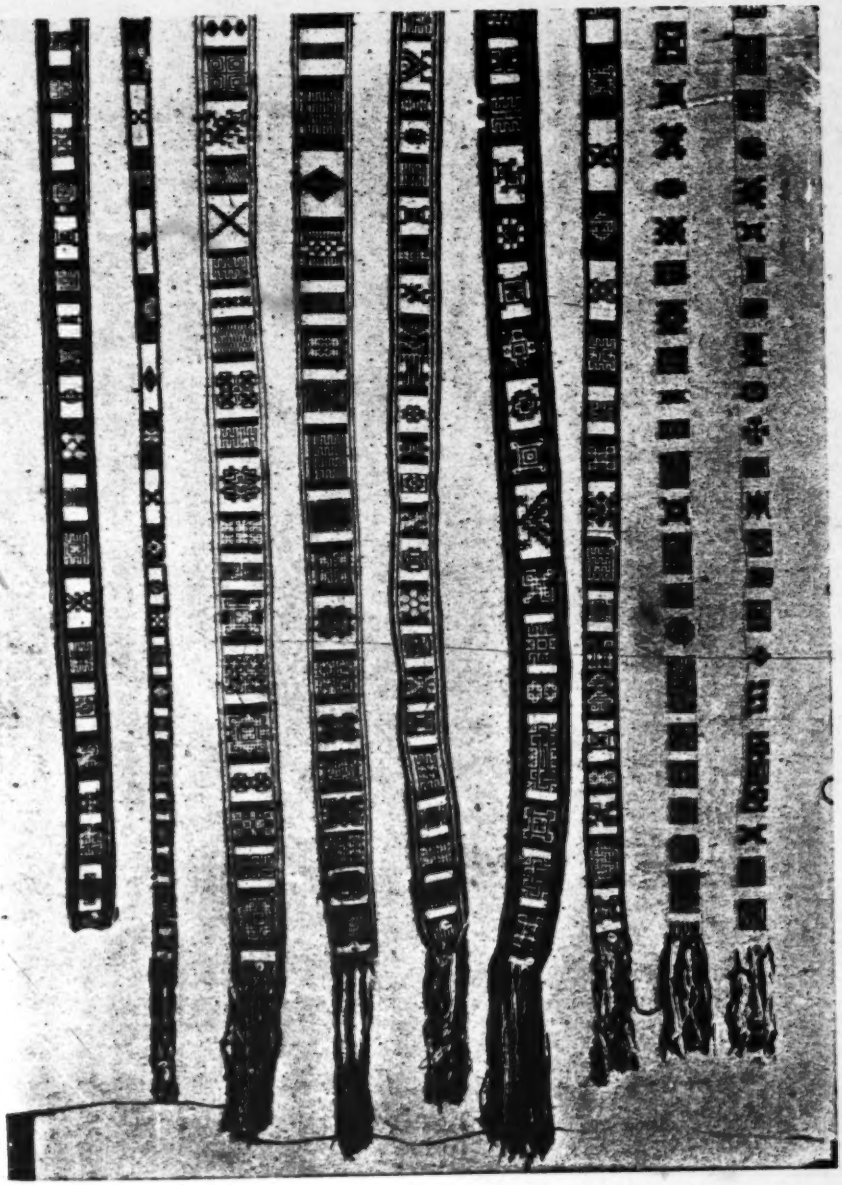
Erh Yuan Min Chia girl.

291

[Face p. 144]

3: Torrance E-4 (no date)1933 AE3 Sino-Tibetan Border Peoples AE3

291
531

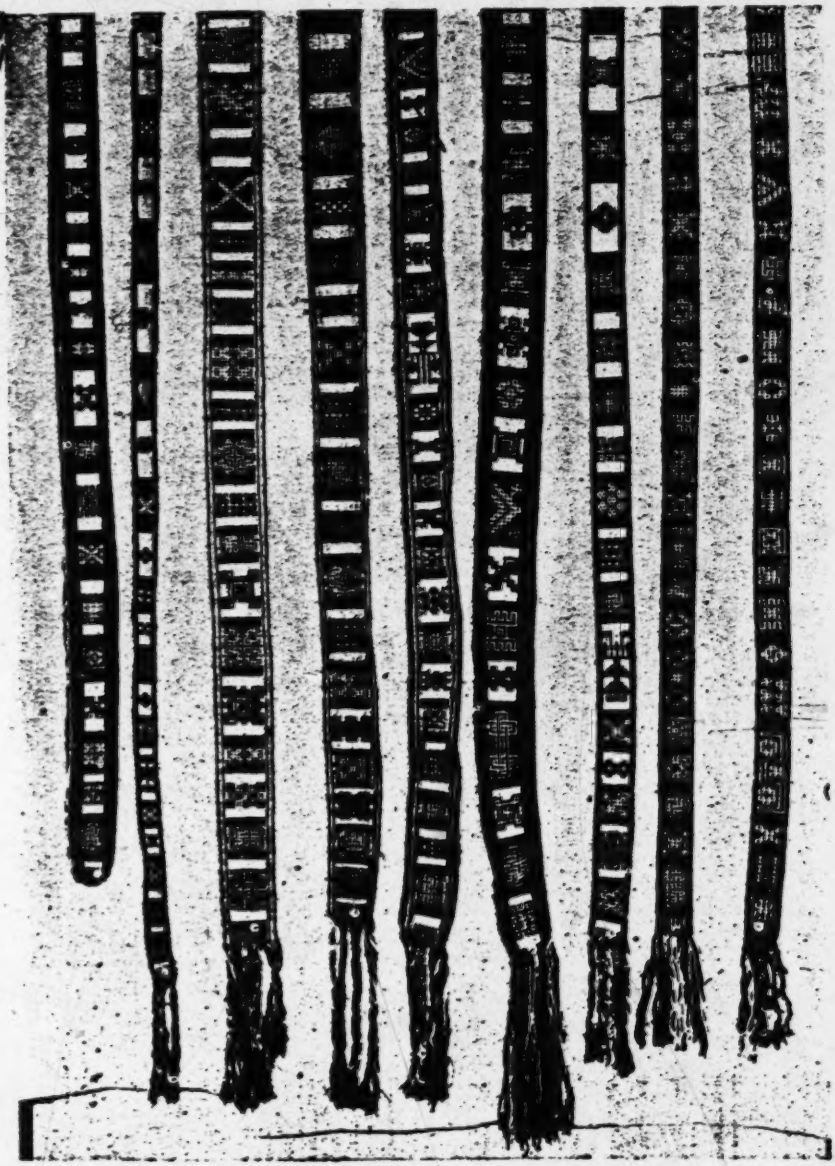


Ch'iang belts. Obverse. From the *West China Union University Museum.*

[FACING p. 36]

3: Torrance E-4 (no date)1933 AE3 Sino-Tibetan Border Peoples AE3

● 24
531

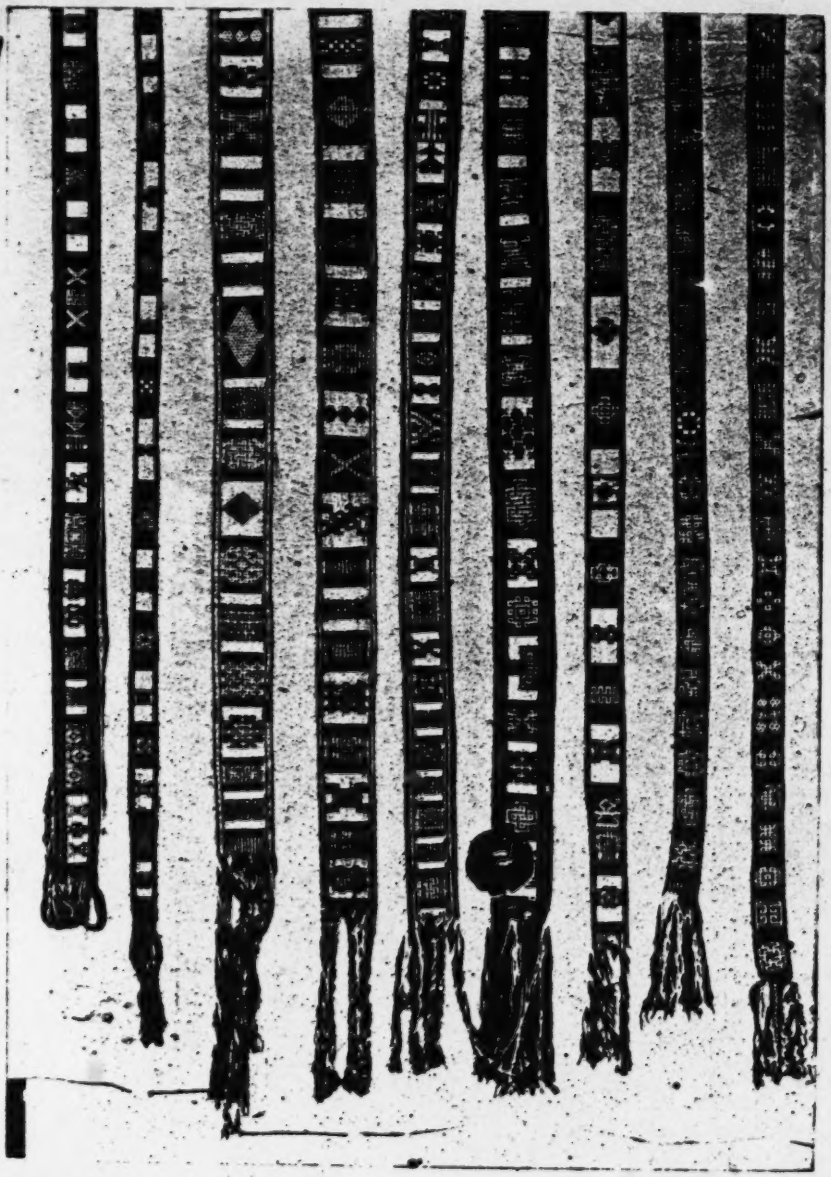


Ch'iang Belts. Reverse. From the *West China Union University Museum.*

[FACING p.38]

&: Torrance E-4 (no date)1933 AE3 Sino-Tibetan Border Peoples AE3

531
291

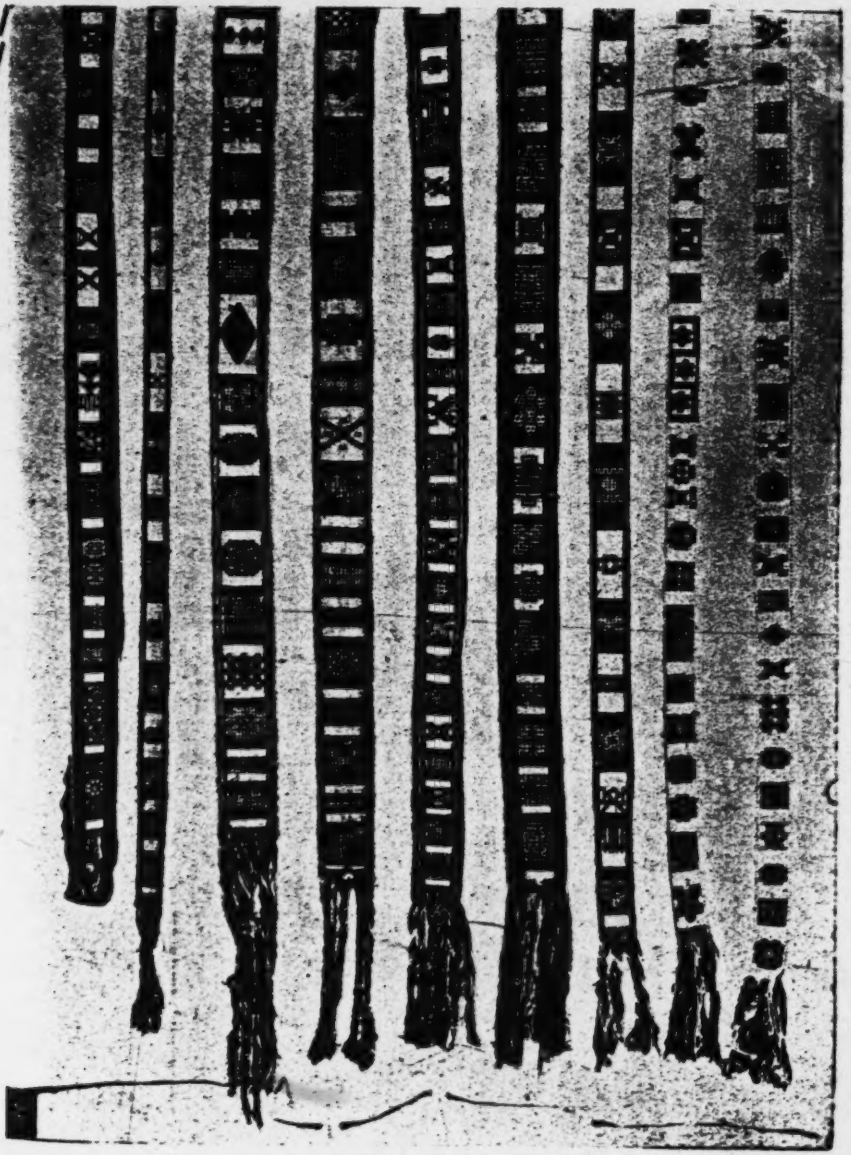


Ch'iang belts. Reverse. From the *West China Union University Museum.*

[FACING p. 40]

3: Torrance E-4 (no date)1933 AE3 Sino-Tibetan Border Peoples AE3

531
291



Ch'iang Woven Belts, reverse.
From the *West China Union University Museum.*

[FACING P. 42]

4: Liu K-4 (no date) 1944 AE3 Sino-Tibetan
Border Peoples AE3

161
361

Since the topography of the county is mountainous, the population is not only scanty but poor. With the exception of the Ch'iang villages, most houses are widely scattered and villages far apart, and the roads between are very poor. It is a common experience for one to travel scores of miles through precipitous cliffs or dense forests without seeing anyone.

The population is not only scanty, but the distribution is far from even. According to government estimation, the area of Li-fan is about 11,000 square kilometers, and the total population is around 80,000. The average density of population is then less than 8 persons per square km. But they are not evenly distributed; about 40% of this population is concentrated in the area between Wei-chow and the Hung-chiao or Red Bridge Mountain 紅橋山, where about 50% of the foodstuffs of the county is produced. The cultural landscape is one of the linear pattern along the river. About another 30% of the population is concentrated in the Black River Valley, where about 30% of the total food crops of the county is produced. This leaves only 30% of the population at large roaming over the vast expanse of the grasslands, about 90% of the total area of the county. That means a density of less than 3 persons per square km. Since there is a great deal of mixing up of the tribes people, their social customs seem to differ more according to geographical environments than by racial inheritance.

C. SOCIAL CUSTOMS IN RELATION TO THE MODE OF LIVING.

• 291

First, in regard to clothing. Both men and women of the various tribes wear long gowns. They are made of different materials, according to the resources and demands of their particular environments. For instance, the Ch'iang people wear long gowns made of hemp; the Gia-rung and Black River people, living in comparatively high ground, wear long gowns made of yak's wool; while the Fan people, in the grasslands, wear long gowns of yak's wool or fur. There is very little difference between a man's gown and a woman's because both men and women have the same style; and both like to trim their gowns with a touch of red, or to use a red belt or belts of some other brilliant colors. All of them, both men and women, usually have only one gown, which is worn year after year, and not until it almost turns into threads is a new one made to take its place. The style itself is really a relic of the Tsing dynasty, which reflects little of their climatic and geographical environment, but rather reflects their history and social inheritance. Their headdresses are different. Both men and women of the Ch'iang people wrap their heads with a piece of cloth, like the Szechwan people in the plains, probably for the same reason, as a protection against the weather. But among the Gia-rung people the women put a folded cloth on the top of their heads, which they use as a mat when they go to worship in the temples. The Fan women usually do not wear anything, but their hair is most elaborately combed and richly decorated with silver and red coral, because in their nomadic way of living a woman's headdress denotes her bank.

[354]

4: Liu K-4 (no date) 1944 AE3 Sino-Tibetan
Border Peoples AE3

301 436 She[1] carries all her woredly possessions in the form of decorations in her hair, and around her eeck and wrists. That is the reason why paper money is of no use in this region.

• 291 In regard to shoes, the Ch'iang people are asually bare-footed, or wear straw sandals. The Gia-rung people wear cloth shoes of the Tsing dynasty style, and the Fan people and the Black River people wear boots. This is due to the differences in the winter temperature.

262 There is no tribal difference in foodstuffs, but rather a difference in crops according to differences in the attitude. Both the Ch'iang and Gia-rung who live below an altitude of 8,000 ft. use corn as their staple food. For those who live above 8,000, their cheap food supply is Irish potatoes and barley and oats. For the Fan people in the grasslands, it is barley flour and butter and milk, and practically no green vegetables. The reason for the corn diet of people living below 8,000 ft. attitude is that mountain farms are generally small and their improved land is still more limited. The farmers are poor, and therefore they are under compulsion to raise the crop which will give them the most food, and not crops which are usually more nutritious. For people who live above 8,000 ft., the humidity is higher and the temperature lower; therefore, natural conditions are not suitable for the cultivation of corn, which requires much sunshine, but is favorable for oats and potatoes. Therefore these people live on potatoes instead of corn.

241 264 In the grasslands agriculture is prohibited by geographical limitations. People have to trade for barley flour mixed with bean powder. It is called Cham-Pa 糌粑. At meal time they just mix it with tea or milk, and that is their staple food. They eat with their hands; they do not bother with chopstick

264 352 The manner of eating is greatly affected by the distance from the Chinese. The Ch'iang and Gia-rung tribes, who are nearer to the Chinese, use chopsticks, and their kitchens are built upon a double pattern; that is, they have the Chinese kitchen arrangement, and at the same time also have fire places in the centers of ther kitchens. The Gia-rung who live in the upper valley of the Cha-ku River, and the Black River people, and the Fan people, have only the fireplace and very little furniture in the home; no tables, no chairs, and no beds, but they use furs and woolen mats as bedding.

272 Tea seems to be the life blood of all. Tea drinking to the people of Li-fan county is far more important even than tea drinking is to the English.

D. SOCIAL CUSTOMS IN RELATION TO GROUP LIVING.

1. GRAZING COOPERATIVES

241 Among the Ch'iang and Gia-rung in the drainage area of the Min in the southeast, the people are mainly agricultural. They cultivate the slopes between the high mountains and the deep valleys. The cultivable area is naturally limited, and every inch is valuable.

[1] [the Fan woman, -- Analyst]

5:Graham E-5 (1933, 1941)1942 AE3 Sino-Tibetan
Border Peoples AE3
Ch'iang

and a new plot cut and burnt. This practice is widespread in the mountains of West China. 241

5. Food.

The products of the soil are wheat, corn, buckwheat, millet, barley, beans, peas, potatoes, squashes, turnips, Chinese cabbage, celery and other vegetables, besides walnuts and fruits. Honey-bees are common. Often the bees are robbed of their honey so late that the bees starve to death during the winter. The domestic animals are dogs, cats, horses, cattle, sheep goats, pigs, chickens, and ducks. The main product of the soil is corn. Rice is not raised even in the valleys. 241 231 262 [243]

The above paragraph gives a clue to the food that is eaten. Most families can not afford to buy rice, which must be carried in from Kuanasien. Instead a great deal of corn is eaten. This may be made into cakes, or boiled almost dry and eaten like rice in bowls with chopsticks. Soya beans are made into bean curd, and white and brown beans are boiled. Wheat, buckwheat, and barley may be made into biscuits or cakes always unleavened, for there is no leavened bread among the Ch'iang. Wild fruit vegetables, and berries are sometimes gathered and eaten, and vegetables are sometimes dried and used in the winter time. Any kind of domestic animal or wild game may be killed and eaten with relish, excepting that there is a taboo against killing or eating cattle because they are used for plowing. Eggs are a luxury to be eaten on special occasions. On the whole the Ch'iang do not enjoy a well-balanced diet. 262 252

6. Clothing.

Most of the clothing of the Ch'iang is made of undyed hemp cloth which is woven by the women. Straw sandals are used less than among the Chinese or the Wa Sau. The women make cloth shoes that are more comfortable and more durable. The shoes for dress-up occasions are ornamented with vari-colored flowers and butterflies which are embroidered on the shoes by the women. Stockings are seldom worn. Instead, woolen puttees are wrapped first about the feet, then about the lower legs to the knees. 291

Both men and women wear trousers. The upper garment is a homespun hemp gown. In the front it reaches just below the knees. The gown of a women is lower behind, reaching almost to the

5:Graham E-5 (1933, 1941)1942 AE3 Sino-Tibetan
Border Peoples AE3
Ch'iang

291 ankles. The gown of a man is shorter behind, about the same length as in front. In the winter time there may be worn a long gown woven of dark brown wool, or a goatskin coat. In cold weather the hair of this coat is turned inside, and in rainy weather it is turned outside. This skin coat is sleeveless. Both men and women wear instead of hats turbans of white cotton cloth bought in the markets, those of the men and the women are folded differently.

[164] Poor people who have insufficient clothes suffer from the cold in winter time. Bad colds are frequent, and sometimes colds develop into pneumonia

The puttees are made of white wool. In the vicinity of Lung Ch'i Chai women wear red bands around the puttees about half way between the ankles and the knees. In the region of Ts'a To a dark band is worn.

The best linen gowns of the men and the women have borders of blue cloth around the neck and down to the waist on which flowers are embroidered in white.

Woven belts are worn. Generally these are of white hemp cloth, but near Wen Ch'uan and Li Fan the woven belts are varicolored and ornamented with beautiful geometric patterns The designs for [171] these belts have apparently been borrowed from the Jia Rung and the Wa Ssu, for in other parts of the Ch'iang region they occur rarely if at all, and they are very common among the Jia Rung and the Wa Ssu.

7. Tools, Implements and Utensils.

412 Most of the tools and implements closely resemble those of the Chinese. The hoe is wide flat, and thick, and its handle is about four feet long. A very useful implement is the thick iron sickle which serves to cut both wood and grass. Their axes are heavier and clumsier than foreign axes. As has been stated before, the loom consists of several pieces of wood, and the spindle is simply a stick of wood around which the thread or yarn has been wound.

The plow differs from that of the Chinese. The handle is shorter so that the plowman stoops over and pushes down when he plows, lifting the plow out of the ground when he turns around. The long beam is tied to the yoke, which is little more than a pole and is tied to the shoulders of two cows or oxes. The plowman sings

164 The Tibetans are a very strong race of men; I did not see a single asthenic type among the Mewsu-Fantzu. Their health, apart from infectious diseases, is good. The most frequent complaints of patients who came to me were of rheumatism and stomach disorders. The latter often seemed to indicate chronic catarrh of the stomach and also stomach ulcers. There is a very frequent incidence of conjunctivitis, probably often trachoma. Smallpox is very prominent among the infectious diseases, and syphilis among the chronic ones. I did not observe any cases of tuberculosis, but there is leprosy, infrequent, in spite of the fact that lepers are not segregated. All the more ravaging are the effects of syphilis which here goes hand in hand with deterioration of the skin, mucous membranes and bones.

164 853 Infant mortality is extraordinarily high. Most families have only one or two children, although women often give birth to as many as ten. The reason for this may be in the strange way babies are fed. People prefer to give their children yak milk rather than mother's milk, because they say mother's milk makes them stupid. Although yak milk is richer than cow's milk, the children get the boiled milk undiluted, /10/ often with added butter and roasted barley flour (tsamba).

Men's Dress

●291 We shall touch only briefly on the dress (1) of the Mewu-Fantzu

1. Compare Rockhill 1), page 684 ff. His illustrations and descriptions give a good general idea, although they are not specifically of the Mewu-Fantzu, and despite the fact that each tribe has definite characteristics of costume, ornament and hair style.

because it is the common dress of Tibetans in general. The chief article of clothing is a large sheep fur. It has very long sleeves that extend far over the hands. They prefer to put only their left arm into the sleeve and leave the right arm and shoulder free. The fur of the nomads is usually bordered at the neck with a band of leopard skin about 10 centimeters wide. The coat has a hem at the bottom of black woolen material. Poor people omit the leopard skin trimming or replace it with a border of pulu. This is a Tibetan woolen material. It is not made by the western Tibetans themselves, but is imported from the highlands of Inner Tibet. The leopard skin trimming is obtained ready-made from Chinese traders; the grassland

itself does not supply enough skins for this purpose. Most of the 291
leopard skins come from the forest regions of the Min-shan, where they are sold to Chinese traders by the Fantzu who live there. Ordinarily the Fantzu wear extremely dirty furs, especially in summer, because during the warm season they prefer worn skins with shorter hair. In winter and on festive occasions they sometimes also wear a jacket under the fur. This may be of silk, pulu or simple Chinese cotton, depending on the wealth of the wearer. This jacket /11/ is cut in the old Chinese style with a side closing trimmed with a colored band about 3 centimeters wide. It has a high stand-up cloth collar different in color on the inside and outside, for example, red inside and green outside. The color combination of the jacket (collar and bottom hem) can vary a great deal. In former times no pants were worn in summer, but gradually the men are getting used to the Chinese trousers made of thin dark-blue cotton. In winter they wear trousers of fleece or perhaps only leggings, just like the Northern Chinese. The fur is worn inside on the bare skin and they wear no drawers. In winter and on festive occasions a coat of pulu or silk (tuan, satin) is worn over the fur. The color of this coat varies and may be purple, blue, red, green or black, but not white. The lower part of this coat is sewn with several gay borders of varicolored silk, to give the impression of many coats, one on top of the other. In rainy weather coats of white wool with long sleeves are worn, less frequently capes of the same material. The woolen coat, like the one of fur, is not fastened with buttons but simply tied together over the hips. Ordinarily a coarse rope of braided yak hair is used for this purpose, but festive garb requires a red sash of Szechuan silk. All articles of clothing are made by the men, not the women. The men can also make Chinese trousers themselves. Boys' clothing is the same as men's.

Their shoes (1) are made of a leather foot, and a leg that may be 292

1. Rockhill 1), Plate 2.

made of pulu or simple wool. The foot part is often only a very simple piece of white yak leather cut to size and then turned up all around, very much like the Indian mocassin or the opanke of the Balkan peoples. The leg shaft is set onto this foot part and reaches to the /12/ knees. The favorite material is red Russia leather imported from the Chinese in Kalgan, or bright-colored pulu cloth with a pattern in the form of a cross.

MCWU

292 Many different kinds of head coverings (2) are worn. The most

2. Rockhill 1), Plate 4.

popular is a round fur cap with a tassel of cloth usually dyed red. They prefer fox fur; sheepskin caps are cheaper. For the latter the fur of lambs one month old is used. The fur cap is indispensable for the festive costume. In summer it is often replaced by headgear consisting of a strip of gaily colored pulu cloth, usually yellow and blue striped. Felt hats are also worn, either a simple, cone-shaped hat without brim, made of thick, soft, unbleached sheep wool felt, or a hat of stiff sheep wool felt in the form of a truncated cone, with a wide flat brim.

Women's Dress

• 291 Women's dress is even less influenced by the Chinese than men's. In summer it usually consists of a sheep fur; in winter a coat is worn over this. The fur is cut like that of the men, and is likewise held together by a coarse cord around the hips. In summer the women like to work with the upper part of their body free, so they slip out of the fur and let it hang down over the cord. The women's fur is distinguished from the men's in that it has only a cloth band around the neck, never a leopard skin; on the other hand, the lower hem of the women's fur is trimmed with a wide, gaily colored band of cotton, or, in the case of wealthy women, of silk. The women do not wear trousers. When it rains the women wear woolen cloaks or more often woolen pelerines closed in front, with a hole for /13/ the head, like the South American poncho. The pelerines often have a pointed hood. In the summer women wear worn-out furs with short hair; in the winter, newer ones with long hair and over them a pulu coat. Festive dress does not differ much from everyday garb, except that the clothes are new and that a colored coat of cloth or silk is worn over the fur coat.

292 At work and around the house the women go barefoot in summer. For the rest they wear the same kind of high boots as the men. Only elegant women are seen wearing Chinese shoes on festive occasions. The women do not wear pulu caps. In the rain they wear the same soft felt hats that the men wear when they go out to the pastures. A stiff felt hat is part of the festive garb of the women. It has the same truncated cone shape as that of the men, but the cone is smaller in diameter and thus looks more elegant. On top the hat has a copper

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
Sino-Tibetan Border Peoples AE3

S
ST
291

(*Courtesy Nat. Geogr. Soc.*)

PLATE 75.—A NA-KHI FARMER FROM THE VILLAGE OF NV-LV-K'Ü

玉龍村納西農夫

He wears a felt hat and sheepskin jacket. The men play nursemaid, while the women perform most of the work, except ploughing.

[p. 140 K]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
Sino-Tibetan Border Peoples AE3

[p. 140]

(Courtesy Nat. Geogr. Soc.)

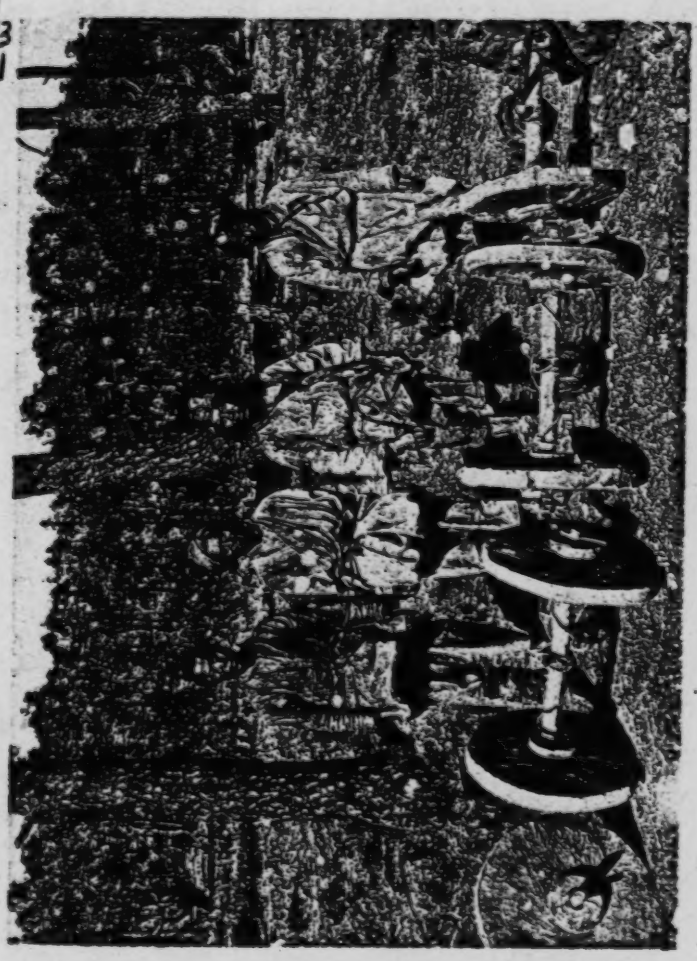
PLATE 76. — NA-KHI WOMEN OF THE VILLAGE OF NV-LV-K'Ö

The first two (from left) are unmarried, the third is married. Girls usually wear Chinese caps on festive occasions, otherwise a simple cloth is worn on the head with the hair (braids) wound outside. Married women wear their hair in a knob on the top of the head around which a cloth is wound to keep it in place, another cloth is then placed over it as in the picture.

S
ST
2
916

2: Rock K-5 (1934-) 1947 AF16 Southwest China
Sino-Tibetan Border-Peoples AE3

ST
493
291



(Courtesy Nat. Geogr. Soc.)

PLATE 81. — NA-KHI WOODCUTTERS

納西伐木人

On these primitive, solid, wooden-wheeled vehicles Na-khi woodsmen transport timber from Nga-ba in Li-chiang.

[p. 156 A]

2: Rock K-5 (1934-) 1947 AF16 Southwest China
Sino-Tibetan Border Peoples AE3

291
342

(Courtesy Nat. Geog. Soc.)

PLATE 94. — LO-LO WOMEN AT CHICH-T'O

★

Women as well as men wear the black felt cloak. They live in the most primitive fashion; their houses made of pine boards, tied together with vines, are not much better than pigsties.

[p. 172 F.]

2: Rock K-5 (1934-) 1947 AF16 Southwest China
Sino-Tibetan Border Peoples AE3

● 291

(Courtesy Nat. Geogr. Soc.)

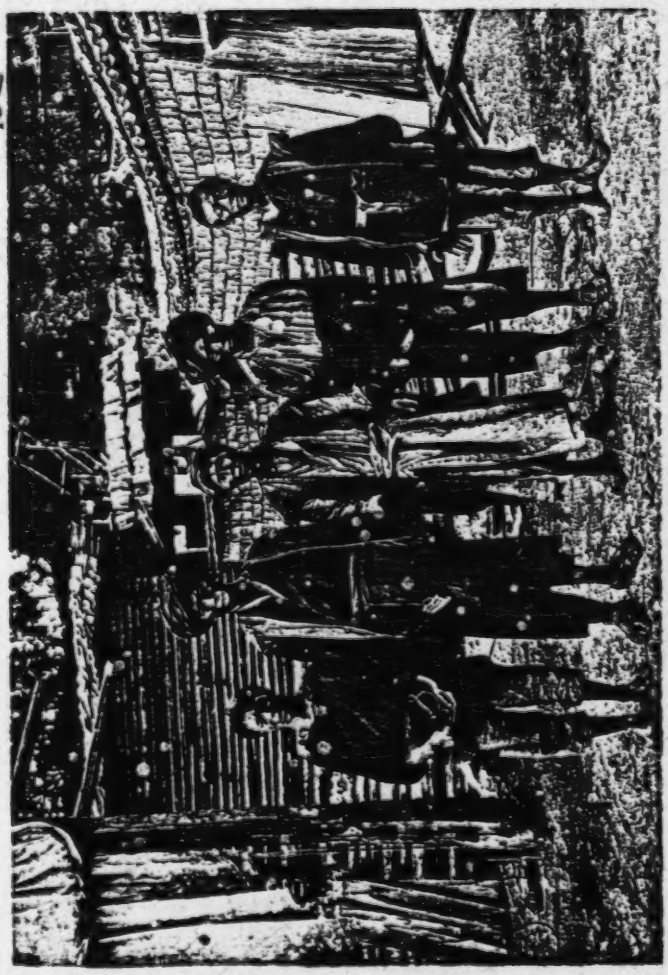
PLATE 93. — LO-LO TRIBAL MEN FROM GUIZHOU-YU

When not occupied cultivating their land, they held up lonely travellers and robbed their Na-khi and Chinese neighbors.

[p. 172 G]

2; Rock K-5 (1934-) 1947 AF16 Southwest China AF16
Sino-Tibetan Border Peoples AE3

S
ST
291
342



(Courtesy Nat. Geogr. Soc.)

PLATE 96. — NA-KHI PEASANTS OF MIEN-YU-WÔ

麼 些 族 農 民

Na-khi farmers from the Yangtse loop still live a primitive existence untouched by Chinese civilization. The men are tall and sturdy and wear large dark blue turbans.

[p. 172 H]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
Sino-Tibetan Border Peoples AE3

S
ST
291

(Courtesy Nat. Geog. Soc.)

PLATE 97.—A NA-KHI WOMAN FROM MBA-YI-WÛA

She still wears the ancient, Na-khi pleated skirt of homespun with blue border. Note the huge earrings.

[p.172 I]

Z: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
Sino-Tibetan Border Peoples AE3

PLATE 101. — NA-KHI (ZHER-KHIN) FERRYMEN AT FENG-K'O (Courtesy Nat. Geogr. Soc.)

納西族的渡夫

Na-khi who live in the hot river valleys of the Li-chiang — Yung-ning districts are known as Zhêr-khin. They are all [illegible]. See Plate 238.

ST
ST
291

[p. 172 M]

2: Rock K-5 (1934-) 1947 AF16 Southwest China
Sino-Tibetan Border Peoples

291

PLATE 116. — CHUNG-CHIA TRIBESPEOPLE FROM LA-MUAN-DZE

大火山种族

The Chung-chia are natives of Kuei-chou; the village of La-muan-dze is in the crater bowl of Ta-huo Shan, a detached extinct volcano back of Yu-lo.

[p. 188]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
Sino-Tibetan Border Peoples AE3
S
ST
291

PLATE 134. — NA-KHI FROM THE VILLAGE OF BU-DU-WÔA

It is the first village in Bbér-dêér (coming from Ha-ba) situated at an elevation of 7,600 feet. The people were pitifully polite and knelt on our approach.

[p. 220 N]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
Sino-Tibet Border AE3

S
ST
411
291

(*Courtesy Nat. Geog. Soc.*)

PLATE 157.—A NA-KHI WITH CROSSBOW

納西族的弩手

A Na-khi from the village of Lo-tien on the Li-ti-p'ing, showing how to use the crossbow.

[p. 298 E]

ST
They are cruel and savage; they use cross-bows [411]
and arrows to hunt wild animals. They plait a head-band of red *t'eng* 藤 291
(rattan, cane) which they wear; their hair is dishevelled. Their clothes are
short and of hemp cloth, their trousers are made of red silk. They wear no
shoes, the women use the same [as the men].

ST
"The men and women after the age of 10 tattoo their faces with dragons, 304
phœnixes, and flower-decorations. When one sees them they frighten one.
The women tie hemp cloth around their waists. They gather *Huang-lien* for ST
their living; they eat hair and drink blood [that is, they are savages]. They 262
love to eat insects and rats."

ST
The *Li-chiang fu chih lüeh* states that "the men tie their hair together into 302
a knot with a string, seven to eight inches high."

ST
The Lu-tzu are great hunters and every child carries a cross-bow, shooting 411
every bird in sight. 224

The trail from the Si La down to Bahang was constructed by Père André
and took over three years to build; each laborer received seven cents silver S
per day and supplied his own food. Bahang is at an elevation of 8,200 feet on 487
a bluff overlooking Do-yon lung-pa [in Li-su, Tima-lo, and in Lu-tzu, Do- 133
mar-lang], whose stream debouches into the Salween to the south.

From Bahang the trail leads down a narrow ravine with walnut trees, crosses a small stream near its head, and follows the western valley wall which drops vertically to the bottom of the ravine some 800 feet below. The Lu-tzu, like most mountain tribes, are in the habit of setting fire to the dry, grassy hill-sides in the winter, which makes travelling sometimes very dangerous; in 1922, a year before my visit, three Li-su with their sheep were caught by the sweeping fires, and as there was no escape either up or down the valley, the walls being vertical, they were burnt to death. The slopes are usually covered with tall grasses, bracken (*Pteridium aquilinum*) and a few pines.

Descending steeply over a huge land-slide near the bottom of the Do-yon lung-pa where there was once a Lu-tzu village, now buried under the mass of detritus, we come to the hamlet of Me-ra-dam (the Mu-la-tang of Kingdon Ward). The huts composing this Lu-tzu village, like all others, do not cost more to construct than three silver taels each, material and all (PLATE 189).

From Me-ra-dam the trail ascends in steep zigzags through grass and bracken with scattered *Alnus nepalensis* trees, until near the top of the ridge it enters dense forest of large trees loaded with many epiphytes, while the ground is covered by a single species of pinnate fern with separate fruiting fronds, *Plagiogyria glauca*. The forest on the summit ridge is mainly composed of magnolias (*Magnolia rostrata* and *M. nitida*), Sorbus, and Acer, with Arundinaria undergrowth. This spur is the Do-yon lung-pa—Salween divide and is known as A-lo-la-kha, elevation 9,500 feet. From this divide, where Li-su were clearing the forest for a dwelling, the trail leads steeply over a narrow lateral spur into the depts of the Salween valley (PLATE 190); the slopes being covered with grasses, bracken, and pine trees.

Chang-ra village on the Salween. — Descending past a Li-su hamlet we reach the Lu-tzu village of Chang-ra (Cho-la 卓拉) situated on a gentle alluvial slope at an elevation of 5800 feet.

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
Sino-Tibetan Border AE3

and Li-chiang. Their dwellings are made of braided grass and are covered with the bark of trees. The hair of the men is dishevelled. They wear short hemp cloth garments and trousers but no shoes. The women wear large copper ear-rings. Their garments are also of hemp cloth. They grow varieties of millet and collect *Huang-lien* for a living. Their disposition is weak [lacking backbone]. They pay no tribute. The majority of them live in caves in the mountains. They wear garments made of the leaves of trees. They eat hair and drink blood. They are like the people of extreme antiquity. The Ch'iu-tzu and Lu-tzu are neighbors, but the former are afraid of the latter and dare not cross their border. The Lu-tzu are akin to the Ch'iu-tzu, yet their language is not the same. In their ear lobes they wear seven heavy wooden ear-rings. Now they understand the ploughing and planting [of crops], and perform the work of the Lu-tzu by whom they are hired."

The Ch'iu-tzu, who call themselves Trun, are in the habit of putting resin from pine trees on the soles of their feet and then rubbing them in the dust. This is often repeated so that the soles of the feet become thickly encrusted and this prevents the penetrating of thorns, etc. The Lo-lo are also in the habit of doing the same thing.

9. ACROSS THE SALWEEN — MEKONG DIVIDE BY ZHI-DZOM LA (PASS)

Up Do-yon lung-pa from Ch'ang-p'u-t'ung. — Returning from Ch'ang-p'u-t'ung to the Do-yon lung-pa we climb its steep slopes through pine forest, then mixed deciduous forest composed of Quercus, Castanopsis, Acer, Tsuga and Picea, winding in and out and finally descending zigzag the slopes which drop off steeply into the narrow valley of the Do-yon lung-pa. At 8,000 feet elevation we enter magnificent wild walnut forest with Quercus (oaks) and Acer (maples), the undergrowth consisting of ferns, nettles, Elatostema, Acanthaceæ, Corylopsis, and Hedychium. Descending to the stream we cross it at 7,800 feet over a shaky log, and enter groves of Alnus trees, which not far beyond give way to dense forest composed of stately walnuts, oaks, etc. Waterfalls descend around us, and on the moss-covered boulders in the stream-bed lovely begonias receive a constant spray.

The trail descends once more to the stream-bed to a camping place at 8,000 feet among tall nettles. From here it leads steeply up again zigzag through dense forest. The undergrowth was slender bamboo, the trees belonged to the genera Betula and Acer, whose place higher up, at 9,000 feet, was taken by huge spruces (Picea) over 100 feet in height with perfectly straight trunks. The trail continues in deciduous forest of many species, several Acer, Araliaceæ, *Rhododendron sinonuttallii*, *Rhododendrun sinogrande*, 35 feet tall, with trunks of one to two feet in diameter, huge leaves and large inflorescences of creamy-white, large flowers with crimson blotches at the base, also fragrant Lauraceæ, etc. The valley widens considerably and on the upper slopes on the western side, at about 12,000 feet elevation, the forests give way to alpine meadows with bare rock outcroppings. In this forest the undergrowth is mainly composed of a species belonging to the family Acanthaceæ, with here and there a clump of cane-brake. The soil supporting this vegetation is a yellow clay. The trees were moss-covered

[1] [i.e., the Ch'iu-tzu people — Hialyst]

2: Rock K-5 (1934-) 1947 AF16 Southwest China
Sino-Tibetan Border AE3

291
147

PLATE 188.—A NU-TZU (LU-TZU) FAMILY FROM PAI-HAN-LO (BAHANG)

白汗洛巴子

Through continuous intermarriage many of them are cretins and nearly all are afflicted with goitre.

[p. 362 D]

2; Rock K-5 (1934-) 1947 AF16 Southwest China
Sino-Tibetan Border AE3

291

(*Courtesy Nat. Geogr. Soc.*)

PLATE 191.—LU-TZU VILLAGE HEADMAN OF CHANG-RA

撒拉卓拉魯子族目

The Lu-tsu are confined to the Salween valley between Lyu-ra-gang and Sang-tha. To the north of them are Tibetans and to the south the Black Li-su.

[p. 362 G]

2: Rock K-5 (1934-) 1947 AF16 Southwest China
Sino-Tibetan Border AE3
296

(*Courtesy Nat. Geogr. Soc.*)

PLATE 197. — A CH'IU-TZU FROM THE TRUN VALLEY

The Ch'iu-tzu are closely related to the Lu-tzu of the Salween but their language is not the same. They live in the valley of the Trun, an affluent of the Nmai Hka, itself the eastern branch of the Irrawadi. They are a very friendly and peaceful people.

[p. 362 M]

2: Rock K-5 (1934-) 1947 AF16 Southwest China
Sino-Tibetan Border AE3

411
291

(Courtesy Nat. Geogr. Soc.)

PLATE 202. — CH'OU KU-TSUNG (TIBETANS) FROM NEAR PEN-TZU-LAN

丹子關東古宗男人

They wear a single garment and use cross bows, the arrows are stuck into the hair.

[p. 394 B]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
Sino-Tibetan Border AE3

dumped on a rock pile. The fields are poor and full of stones.[1] Lime-stone is everywhere and the soil hardened clay. Most of the people of this village are afflicted with goitre, and cretins are common, as the 30 families constantly intermarry with each other, there being no other Li-su in the neighborhood. The women wear false hair or rather a queue of black cotton thread, to the two ends of which they tie red-dyed yak or horse-hair (PLATE 236). Wound around their heads are also strings of thick disks of white conchshell, interspersed with a reddish transparent cornelian. They wear short pleated skirts of hemp cloth, which they weave themselves from the fibre of the female *Cannabis sativa*. The children go entirely naked and are black from filth.

From this Li-su hamlet we descend zigzag over a dusty rocky trail, to the stream-bed at 6,220 feet. Another path, the one to be preferred although longer, leads along the steep slopes, in and out of lateral ravines, over landslides down to the mouth of the arid valley. The vegetation which is of a xerophytic character is composed of *Phyllanthus emblica*, Albizzia, Wikstroemia, *Maba buxifolia*, *Dodonaea viscosa*, compositae and *Heteropogon contortus* grass which gives the landscape a reddish-brown aspect. Here also is to be found the monotypic genus *Delavaya* (species) *yünnanensis*.

The Yangtze. — We continue over a rocky spur to the Yangtze, which at the junction with the Tsui-yi Stream flows as a swift rapid. Here the river makes a sharp bend south, caused by an enormous bluff, on the Li-chiang side. Here a ferry plies from Yung-ning to the hamlet of Chiang-wai or Chiang-wa 江凹 on the west bank of the Yangtze. (*See* journey from Ming-yin-wu to Chiang-wai, p. 243). Massive mountains hem in the Chin-sha Chiang; they rise many thousands of feet above its bed, red, brown, and grey in all their aridity. Looking north the river issues from a succession of terrific defiles, through which narrow footpaths lead to La-pao and Feng-k'o. La-bpu mbu, a prominent hill over 10,000 feet in height, where we photographed the Yangtze in its gorges (PLATE 100), is visible from the Tsui-yi bluff.

The distance from She-lü-lü-t'o to the mouth of Tsui-yi is 50 li.

4. FROM YUNG-NING TO SHANG FENG-K'O AT APEX OF YANGTZE LOOP

This is the northernmost route to the Yangtze from Yung-ning. It traverses a region which rivals the valley of Tsui-yi, although less fertile and not so suitable to rice culture. It is inhabited by both Hsi-fan and Hli-khin tribespeople.

The region is extremely mountainous and densely forested. There are, however, no high meadows such as are found on Wua-ha Shan *en route* to Tsui-yi. The only arable area is in the long valley of Luĕ-dzu law-k'aw which in its lower part merges with another but shorter valley called Hĕr-dü or Hăr-lĕr-dü in Na-khi. This region is notorious for its highwaymen who practise their nefarious trade north of Li-chiang; they frequent lonely mountain trails, on the eastern slopes of the Yü-lung Shan and its meadows, as at Nga-ba. The region near the Yangtze, that is the lower parts of Luĕ-

1 [The Li-su village of Ba-ssu-ko -- Analy st]

2: Rock K-5 (1934-) 1947 AF16 Southwest China
Sino-Tibetan Border AE3

291.

(*Courtesy Nat. Geogr. Soc.*)

PLATE 209. — MO-SO — KU-TSUNG TRIBAL WOMAN OF TSHO-KHÀ-THANG

The women of this region wear long pleated skirts like the Na-khi women of La-pao; they speak only Tibetan and do not understand Na-khi.

[p. 410-A]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
Sino-Tibetan Border AE3

S
ST
291

(Courtesy Nat. Geog. Soc.)

PLATE 214. — THE FAMILY OF THE YUNG-NING NATIVE PREFECT

永寧土知府家眷

The center figure in Chinese dress is the late Tu-ssu A Ying-jui; on his left the Yung-ning Tsung-kuan A Yün-shan; between the two in the rear the present Tu-ssu A Min-han. To the right of the late Tu-ssu, his wife, sister of A Yün-shan. To her right the abbot of Yung-ning Lamasery A Shao-fu, second son of the late Tu-ssu.

[p. 410 F]

2: Rock K-5 (1934-) 1947 AF16 Southwest China
Sino-Tibetan Border AE3

291
301

(*Courtesy Nat. Geogr. Soc.*)

PLATE 215.—A HLI-KHIN MAIDEN OF YUNG-NING

木 里 喜 色 少 女

She is dressed in her best; wound around her head she wears strings of cornelian, amber and turquoise. Over her forehead is a strip of cloth studded with gold nuggets. Her earrings suspended from her hair are of solid gold as are the buckles of her silk jacket.

[p. 410 G]

2; Rock K-5 (1934-) 1947 AF16 Southwest China
Sino-Tibetan Border AE3

47
291

PLATE 236.—LI-SU PEASANTS OF BA-SHU-KO

巴叔科黎族婦女

Nearly all are cretins and afflicted with goitre. Their constant intermarriage has caused them to degenerate. They live a miserable existence, isolated from the rest of the world.

[p. 426-L]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
Sino-Tibetan Border AE3

S
ST
291

(Courtesy Nat. Geogr. Soc.)

PLATE 242.— A LO-LO FROM WU-CHIO VILLAGE

* 武 角 羅 羅 人

Many Lo-lo villages are distributed through southern Mu-li. They behave in Mu-li territory, but often leave their villages to rob elsewhere.

[p. 458 B]

2: Rock K-5 (1934-) 1947 AF16 Southwest China
Sino-Tibetan Border AE3

● 291

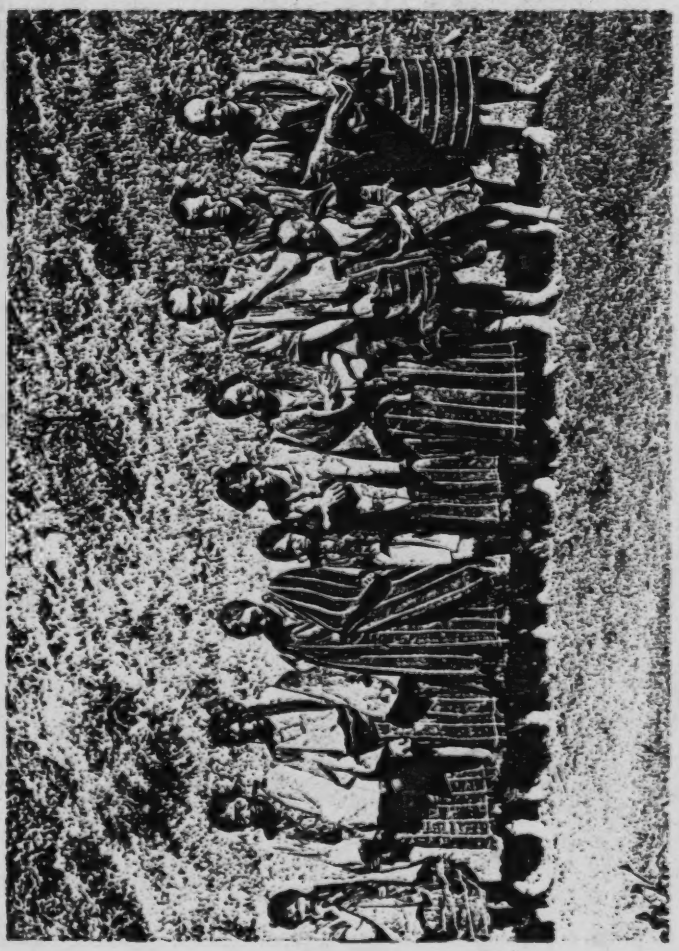


PLATE 256.—HSI-FAN (CH'IANG-MIN) PEASANTS OF DEHI-ZHI IN MU-LI

They are oppressed by the lamas, and dare not look up in the presence of superiors. The men wear no trousers but, like the women, wear striped skirts woven of yak hair, the men's skirts have horizontal, those of the women longitudinal stripes. They are forbidden to wear shoes.

[p. 458 P]

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
Sino-Tibetan Border AE3

S ST 101 The Shans usually speak of the Buddhist Las as Tai Loi, the non-Buddhist but fairly civilised tribesmen as La, and apply the name Wa to the head-hunters of the independent country. But this rule is not of universal application, for I found the inhabitants of a very civilised village near Mêng-mêng described as Was.

The Las, Was, and the cognate tribe the Palaungs, are no doubt originally of one stock, but are now split up into tribes differing much in degree of civilisation and in dialect. To get to the bottom of their tribal classification it would be necessary to discard the misleading appellations given to them by the Shans and Chinese, and to get from these people themselves their own names for the different tribes, and where the distinction between them lies.

S ST 197 If their language can be depended on as a guide, they belong to what has been named the Mon-Annam family of the Mongolian race, and are connected with the Talaings or Mons of Lower Burma, the Cambodians and the Annamese. This Mon-Annam family was probably the first Mongolian race to inhabit Indo-China, and the largest communities of them, possibly pushed southward by other tribes or possibly attracted by the more fertile plain country, drifted down to Lower Burma, to Cambodia, to Cochin China, to Annam, and to Tong-king where they founded powerful kingdoms.

S ST 101

In their movement towards the sea these people have left a regular trail of cognate tribes behind them. Beginning with the Palaungs in Yün-nan and the Northern Shan States, the line is continued by the Las, Was, and La-was down to the Talaings of Lower Burma, while in an easterly direction the Las continue through Keng Tung till they join with the Kha-mus and La-meits who spread out towards Tong-king and Annam. The Kha-mus of Chien Hkawng, the Stiengs, Mois, and other tribes of the same family carry the line down the Mekong to Cambodia and Cochin China.

S ST

• 291 301 Among the Las I came across in Kêng-ma and the neighbouring states, the men's dress was as a rule the universal dark blue of the Chinese and Chinese Shans. The women usually wear skirts striped with red, blue or white, and dark blue jackets ornamented with a little red

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
Sino-Tibetan Border AE3

trimming and with shell ornaments hanging down the front. Their necklaces are very large plain rings made of silver.

In the wild Wa[1] country they wear little or no clothes and make a regular practice of going out on head-hunting expeditions, sticking up their trophies in double rows, forming an ornamental avenue in the neighbourhood of the village. My journey lay just outside the head-hunters' country. In fact the head of a European would form such a valuable and unique addition to a collection, that no Wa village would be able to resist the temptation to add such a trophy to their avenue. Even a Chinaman's skull is considered quite an acquisition, and the lucky possessors would expect to have better crops and to be more free from evil spirits than their less fortunate neighbours who could only show the ordinary Wa or Shan variety. The territory of the independent head-hunters I did not therefore enter, but even the more civilised Las I found apt to be suspicious and unfriendly. In some villages certainly they were pleasant enough, but I can remember three occasions at least when I have had some difficulty with them[2]. On the whole the Wa and La race seem to be a less pleasant people than the other non-Chinese races of Yün-nan.

Three more days of very hilly marching brought us to the Nam Tum valley at Man-hpa, a village which is built at the foot of a precipitous rock in a little side valley of the Mêng-ko plain.

To give an idea of the up and down character of this part of the country, here are the details of our march on the 16th. We started from Pangmaw (4,300 feet), went downhill to the Nam Kun (2,700 feet), ascended to 3,900 feet, descended again to 3,650 feet, rose to 4,700 feet, thence down to 4,400 feet, up again to 5,500 feet, and finally descended to Hseng-wa, 4,600 feet, all this in 13½ miles of road.

On this march we passed close to Pang-hung, the village which was said to be particularly hostile to foreigners. We even met some of the villagers on their way out to work their fields, but they appeared to have had no news of our

[1] For a very full and interesting account of the head-hunting Was by Sir G. J. Scott, see *Upper Burma Gazetteer*, Part 1, Vol. 1, p. 493.

[2] See pp. 108, 136.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
Sino-Tibetan Border AE3

S
ST
361
291

Mi-li

Photos by Major H. R. Davies

Mi-li villager

[Face p. 242]